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practical affairs—problems of education and religion, as well as questions connected with the social and political conditions of the present day—from a philosophical standpoint. Indeed, the book illustrates the close and living connection which exists between philosophy and the most concrete and practical matters of human life. The following quotation may be regarded as typical of the more practical discussions of the book: “The province of the school is to show the child that the same reason and law and love that animate the home also rule the universe. Instead of being a foreign and unexplored country, peopled perchance by superstition with fantastic shapes and hostile powers, the world of nature and humanity, through the interpretation given in the school, becomes familiar, friendly, homelike, and endeared. The school is established to make the child at home in this large world of men and things; the master of its forces, the minister of its laws, the possessor of its treasures, the sharer of its joys” (p. 176).

J. E. C.

Die Philosophie der Geschichte als Sociologie. Von DR. PAUL BARTH, Privatdocenten an der Universität zu Leipzig. Erster Teil: Einleitung und kritische Uebersicht. Leipzig, O. R. Reisland, 1897.—pp. xvi, 396.

The present volume is only the introduction to a comprehensive work in which the author is to expound the philosophy of history as the true subject-matter of sociology. It is a vain wish (p. iv) that the work will not be too philosophical for historians, nor too historical for philosophers. The philosophical predilections of the author are but too evident, and the student of history will easily discover weak points in the argument. This introductory volume, however, may be considered in this REVIEW from the philosophical standpoint alone.

The author's conception of the philosophy of history is very briefly stated in §2. As the philosophy of nature (*Naturphilosophie*) uses the results of particular sciences to form more general conceptions, *e. g.*, the conception of the cell, so the philosophy of history seeks to bring different types of societies and of social phenomena under more general conceptions. In this task, it certainly coincides with the descriptive part of sociology, and the name is not an all important matter. Even when the author uses a little broader definition of his theme, and seeks a general scheme of the historical development of the race (III, ii), although he is on more doubtful ground, nevertheless his purpose and his method are not new to sociology.

In brief, the purpose of the present volume—the critical introduction—is to examine the different sociological systems, and the different standpoints for the study of history. Sociologists, we are told, have almost entirely neglected the forms of man's spiritual (*geistige*) activity in the past. History, as a whole, has been considered from different standpoints in a very one-sided manner. It remains for the author to unite the results which have been reached by workers in both directions into a more comprehensive system. This system is very briefly outlined in the last fifteen pages of the

volume, and the outlook which it suggests is not wholly encouraging. It would be most unfair to judge the author by this bare outline ; but I may remark that the reasons alleged for the character of primitive society and for its earlier development, seem to be based more on the general ideas of the author than on a careful study of the historical data at command. Whether Dr. Barth will really avoid the danger of making history fit his philosophy, can be determined only when the full discussion is before us.

The treatment of sociological systems and 'theories' of history, however, deserves a word of comment now. A history of sociological 'attempts' would be of great value in showing both what had, and what had not, been accomplished. To attain this end in a satisfactory manner, it should either be comprehensive and conclude by summing up carefully the treatment of each author, or else the material should be very carefully digested and presented only in the outline of the critic. Instead of either method, Dr. Barth gives the contents of one book after another by a method of rapid restatement which is quite unsatisfactory for those who are not already familiar with the book in question. The author is quite at home in his treatment of these earlier systems, so that the fault, if such it be, is entirely one of method. I may mention the outline of Mackenzie's *Introduction to Social Philosophy* as perhaps the most successful. In this instance, the author transcends the limitations of his method ; but the section on Comte, or on De Greef, or on Schæffle will hardly be adapted, I fear, to the wants either of the beginner, or of the more advanced student. The amount of criticism added to the exposition varies greatly ; but in general it may be said that the author speaks of his predecessors (Morgan and Comte excepted) with but little respect. The wide range of his reading is evident in the list of American authors whose works are discussed, and discussed appreciatively. Some French writers, *e. g.*, Tarde, are dealt with in a less satisfactory manner.

Students of the philosophy of history will look forward with much interest to the completion of this work, by an author who takes up the cudgels in behalf of this now neglected branch of study.

ARTHUR FAIRBANKS.

NEW HAVEN, CONN.

Empirische Psychologie nach naturwissenschaftlicher Methode. Von M. W. DROBISCH. 2t^e Aufl. Hamburg u. Leipzig, L. Voss, 1898.—pp. xvi, 355.

Psychologists of every school will welcome this reprint of Drobisch's *Empirical Psychology*. Four of Herbart's disciples made noteworthy contributions to the science : Drobisch, Waitz, Volkmann, and Steinthal. Waitz's *Lehrbuch*, published in 1849, has not been reissued ; Steinthal's *Einleitung*, pt. i., reached a second edition in 1881 ; Volkmann's *Lehrbuch*, the fullest of the Herbartian psychologies, is to-day a standard work, in its fourth edition. Drobisch's little volume, long since out of print, has always